

DECEMBER.

THE  
MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

"Blessed are the peace-makers; for they shall be called the children  
of God."—Matt. v., 9.

CANTERBURY, N. H.

1888.

## Gläubige im zweiten Erscheinen Christi.

### Belehrung für Fragesteller.

Folgende kurze Anweisung wurde verfaßt zum besseren Verständniß aller, die unsere Regeln und Einrichtungen kennen lernen wollen. — Weitere Auskunft ertheilt jedes Mitglied der Gesellschaft.

1. Die Form der Verwaltung in der Gesellschaft ist angemessen den verschiedenen Einrichtungen, aus welchen sie besteht; die Vollmacht entspringt aus dem gegenseitigen Vertrauen und Glauben der Mitglieder.

2. Die um Aufnahme Ersuchenden müssen im religiösen Glauben der Gesellschaft gründlich unterrichtet werden, so wie auch von den Pflichten und Obliegenheiten der Mitglieder. — Die Mitgliedschaft ist eine freiwillige Widmung der Seele und des Körpers für die edlen Grundsätze, nach welchen die Gesellschaft gehalten wird.

3. Alle, welche sich bei uns aufhalten, und alle, die uns besuchen, um Aufklärung zu erhalten, werden sich nach den Regeln der Gesellschaft richten.

4. Einem gläubigen Ehemanne oder Ehefrau ist es nicht gestattet, sich von der ungläubigen Ehehälfte zu trennen, ausgenommen nach gegenseitiger oder gesetzlicher Uebereinkunft.

5. Eltern, die Mitglieder werden, mögen die Obhut ihrer Kinder behalten. Minderjährige werden nie in die Gesellschaft aufgenommen, ausgenommen auf Ersuchen oder Einwilligung jener, die gesetzliches Anrecht auf sie haben.

6. Keine körperliche Strafe wird in der Verwaltung der Gesellschaft gebilligt, ebensowenig wird äußerliche Gewalt an eine vernünftige Person geübt.

7. Kinder, die in die Gesellschaft auf-

genommen werden, erhalten eine Erziehung die der allgemeinen Verwaltung angemessen ist.

8. Probemitglieder mögen das gesetzliche Eigenthumsrecht ihres Vermögens behalten, jedoch werden die Zinsen davon dem Nutzen der Gesellschaft gewidmet, bis sie aus freiem Willen und mit Einwilligung der Verwalter besagtes Eigenthum der Unterstützung der Familie widmen, bei der sie sich aufhalten.

9. Die Gesellschaft wird nicht verantwortlich sein für Schulden, welche Personen machen, bevor sie Mitglieder werden.

10. Eine Person, welche Mitglied zu werden wünscht, muß allen gerechten und gesetzlichen Anforderungen vorher gerecht werden.

11. Wir erwarten von Personen, welche Aufnahme in unserem Heim suchen, daß sie nach mehr Wahrheit und Licht suchen; daher ist es ein wichtiger Grundsatz in der Shaker-Gemeinde, ein Sünden-Bekenntniß zu Gott in Anwesenheit eines Zeugen abzulegen.

12. Um als Brüder und Schwestern im Glauben Christi zu leben, können wir keine Privat-Correspondenz halten. — Alle Mittheilungen, die von der Familie geschickt oder erhalten werden, ob gedruckt oder geschrieben, werden dem Rathe der Ältesten in der Familie unterworfen.

13. Die leitende Autorität der Gesellschaft ruht in den Händen einer "Ministry," die aus zwei Brüdern und zwei Schwestern besteht. Außerdem werden Älteste (Elders) und Verwalter (Trustees) bestimmt.

Diese Regeln bestimmen die allgemeine Verwaltung der Gesellschaft in allen ihren Abtheilungen.

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# The Manifesto.

VOL. XVIII.

DECEMBER, 1888.

No. 12.

## KEY OF KNOWLEDGE.

ALONZO G. HOLLISTER.

It is written in the wisdom of the East, "All that we are, is the result of what we have thought—it is founded on our thoughts—it is made up of our thoughts." Why? Because all action begins in the mind, and thought is both the action of mind, and a product that remains to influence future conduct. This being the power of thought, by controlling our thoughts, and fixing our attention on the things that pertain to our peace, we can school ourselves out of the imperfections of our natural birth, and of defective early training, into that which we wish to be. For whatever the mind or attention dwells upon that will grow, and as all deliberate action is first acted in thought, thought is the key to any desired change of conduct.

Hence the proclamation of the gospel was introduced by the exhortation to repent, reform—that is, according to the original Greek, change your mind, your purpose, the thoughts and intents of your heart. Detach in a measure your interest from the visible and transient things of the present life, which now absorb your whole attention, and fix your thoughts upon the unseen and eternal inheritance in the life to come, "for

the reign of the heavens is at hand." Without this necessary preparation, and earnest seeking, how can any one discover the presence of that "reign of God" which cannot be perceived by outward eyes? Thought guided by true desires, and duly translated into deeds, overcomes all obstructions to the soul's advance in righteousness, penetrates all false disguises, and scans all mysteries of Divine wisdom, truth and love, bestowed upon mortals for their uplifting from the earthly and transient, to the heavenly and eternal life. Mother Ann prayed three days and three nights without intermission that God would grant her true desires, and when she received the answer to that prayer, it was ample compensation for all it cost. "If your eye is on the Eternal," writes an intuitive Seer, "your intellect will grow, and your opinions and actions will have a beauty which no learning nor combined advantages of other men can rival." My own intelligence responds, "it is true."

*Mt. Lebanon, N. Y.*

BRIGHT hope my anchor is not lost,  
And though the waves beat high  
On which I feel my spirit tossed,  
My soul can never die.—M. W.

"The righteous shall never be removed."

## OUR HOLY FAITH.

MARTIN W. MILES.

At a recent Society meeting, an Elder remarked upon the desirability of our keeping before us the doctrines of the Church. This I endeavor to do, and in regard to the main tenets of the Society of Believers or Millennial Church, I desire to bear my humble testimony thereon and to confess the faith.

We hold (if I state our views correctly) that the primitive Christian church, spoken of in the book of Acts of the Apostles, was established on right principles; that the Gentile Christian churches rapidly and fatally fell away from it; and that our order has returned to those original and true doctrines and practices. Prominent tenets of the Pentecostal church were, a life of celibacy; community of property; confession of sins; separation from the world; (marriage and private property being regarded as emblems of a lower order of society.) If we value the teachings of Jesus Christ it is surely logical and right to endeavor to really carry them into practice, as the apostles did; the New Testament abounds in teachings directly or indirectly bearing upon the principles just enumerated; one text, for instance, being:—"Sell what thou hast and give to the poor, and thou shalt have treasure in heaven." That is Christian communism,—it is equivalent to saying, 'Let there be as little inequality as is practicable,' the doctrines of Jesus being utterly opposed to the prevalent system which divides society into rich and poor—an inequitable system which is nowhere more tenaciously upheld than in England, "making God's work of none effect." The same fundamental idea has been ex-

pressed by many good men who have had a passion for justice. It pervades the writings of the poet Shelly, as in the line—"Foremost of things, divine Equality!" It is expressed by that grand axiom, "Each for all, and all for each." Shakspeare does not omit to touch upon this subject:—

"So distribution should undo excess,  
And each one have enough."

In a brief narrative, St. Luke describes the primitive Christian church:—"And all that believed were together, and had all things in common, and sold their possessions and goods, and parted them to all as they had need," and these words have had a remarkable power over the human mind in all ages since they were written.

In this Community, for my own part, I find my highest aspirations realized, and I esteem the privilege of being permitted to work, in the place appointed for me, in the vineyard of the Lord. But, holding the sociological views that I do, I was not very happy in the outer world, because, there, the social system by which I was environed worked counter to my belief in the right and the best. Then there is the doctrine of the motherhood as well as fatherhood of God, from which we can derive much help and comfort. It has been well observed—"The Jewish Jehovah and Gentile Christian God was forceful, revengeful, and on occasion even hateful. This one-sided Creator lacked all that plenitude of benignity which, united with a manhood of corresponding wisdom, is truly worthy of reverence. And Christendom waited seventeen centuries for a woman to declare the duality of the deific essence." I also especially prize the principle adopted by our order of separating ourselves



from the influences of the world; in which respect it resembles the religious houses of the Middle Ages. Now, it is well to endeavor to exert a leavening influence, for good, upon the world, while dwelling and moving therein, as the Society of Friends and other religious denominations do; but what if, on the contrary, we find the world gradually leavening us so that we realize, with St. Paul, that "when we would do well, evil is present with us?" This used to be my own experience; I therefore value the spiritualized every-day life to be found in this order, where, in retirement from the world, it is our privilege to seek to strengthen one another in the Lord, and in whatsoever is righteous and virtuous.

Among the names of several eminent men who have written favorably of the Society are those of Henry Vincent, Hepworth Dixon, H. W. Beecher, C. Nordhoff, and Horace Greeley. The latter wrote that "they presented the sublime and hope-inspiring spectacle of a Community founded and built up on the conquest of the most inexorable appetites. When he had stood among the quiet homes of this people, and marked how they had steadily, surely advanced, from poverty to ample competence, how could he refrain from thinking lightly of that blind dogmatism which asserts the impossibility of inducing men to labor except for their own self-gratification?"

I pray that God will aid me, by his strength, to faithfully practice so enlightened and spiritual a creed as that of the Millennial Church; that he will enable me to crucify the life of sin; to keep the faith; to dedicate myself to his service; and to go assiduously and zealously forward, with my Gospel kindred, in the work to which he has called us.

*M. Lebanon, N. Y.*

## FOREBODING.

OLIVER C. HAMPTON.

SAD forebodings are unwise for two reasons and for these they should not be indulged in. 1st. Such sad anticipations may never be realized and then we shall have had all our sorrow for nothing. 2nd. Such indulgence in forebodings of evil does not fortify, but weakens our courage to meet and cope with scenes of adversity when they come into our experience. Some minds of unfortunate construction, cannot easily parry these temptations to fearful anticipations of coming evil. Still it must be and is possible, to educate one's self out of such mental predisposition. Unshaken faith in God's goodness and love, his wisdom and constant care for us, is a great and glorious boon. Paul says we cannot have this of ourselves but that it is a gift of God. So much the better—we can pray to our Heavenly Father, and most assuredly receive this precious faith, and this is a grand substitute for that spiritual vacuum wherein we feel with Jesus "Of myself I can do nothing." Indeed fervent prayer is most salutary and avails mightily in lifting the sincere spirit above the sorrows and crude rudimentalisms of this earthly existence. Gloomy thoughts of the future are unhealthy, both to body and mind. Whatever affects the mind, affects in a corresponding manner and degree, the entire physiological structure in all its functional and organic relations. Joy and peace create health—sorrow and discouragement—disease. We can habituate ourselves to make the most or the least of our blessings. And on the disposition we make of our condition much depends. But above all it is unwise and unhealthy

to anticipate evil, which we are not certain will ever come to pass. One of my good ancient Elders once told me a little anecdote which will well illustrate this. One night he was going to mill with a grist, (he said) when a boy about twelve years of age. A very terrible thunder shower was darkening the Heavens. He came to the conclusion, that when he arrived at a certain hill some distance ahead of him, he should certainly be killed by lightning. He was awfully frightened at this coming destruction. He however drove on and when he reached the hill sure enough the artillery of Heaven played round him in the most awful manner. But in one moment as it were all his fright was taken away from him and he was filled full of gladness and joy, and never enjoyed any scene in his life before nor since, more than he did that awful and sublime thunder shower. And for years and years afterward it filled him with joy to hear heavy thunder. "From that day to this" said he (and he was then an aged man) "I have never had the slightest fear of thunder and lightning." So all his fearful anticipations of death were for nothing not only, but in point of fact resulted in one of the most enjoyable scenes of his whole life.

Well, we have fallen on fearful scenes of adversity, cyclones, years of drought, diminution in numbers and strength in Zion; yet let us watch and pray, struggle and toil, faithfully keep all good Order; and then be sure our God will not, cannot forsake us, but in the end crown us with the blessing of well-spent lives in the promotion of all good, "and a crown of Glory that fadeth not away."

*Union Village, Ohio.*

"Lord, who shall abide in thy tabernacle?"

[WRITTEN FOR THE MANIFESTO.]

## THE MARCH OF EVENTS.

B. F. BAILEY.

THE cumulative evidence which forces itself upon the attention of thoughtful men as they watch the march of events, in favor of the opinion that we are living in times marked by the eye of prophecy and fulfilling the destiny marked out for the human race, is rapidly convincing many that such is the fact, and that behind the apparently chaotic and spasmodic condition and effort of the various reform and progressive movements of our age, there is both method and wisdom.

Each step of humanity, onward and upward, in the past, can be distinctly traced by the evidences of an all-wise plan for their successful accomplishment, and nothing that the world has ever produced in the way of larger liberties, and grander opportunities, for accomplishing the ultimate happiness and prosperity of the race can do aught but attest this truth. Hence, we assume that the present movement toward industrial and social freedom and equity is not only in accordance with the divine plan for the redemption of the race from the curse of riches and poverty, but that it has been foretold in the prophecies of the Bible whose divinely appointed seers were selected to place in the sacred record an outline of events now upon us.

That humanity is being stirred to the very depths of reason and passion, preparatory to entering upon a tremendous struggle to restore Liberty and Justice in the State, and righteousness and spirituality in the Church, is as evident, as that honest citizens are being driven



from the arena of partisan politics, and honest clergymen from the pulpit in accordance with the injunction to "Come out of her, my people that ye be not partakers of her sins."

Yes! great Babylon, which is the church and state of our boasted nineteenth century civilization is fallen, and the proclamation which is resounding through the blue vaults of Heaven will soon reach our earth. Well may the crowned heads of Europe hesitate, ere they hurl their standing armies at each others' throats for the "Time of the end" of all crowned heads is near at hand. Well, also, will it be, if the uncrowned kings of monopolies and corporations here in America take warning, ere they place the last needle upon the camel's back of labor, for a spirit of righteousness is abroad filling the hearts of God's poor children with a sense of outraged justice, and equity too long delayed.

Well may our daily press cry out against the rapidly increasing abomination of class distinctions and worldliness in our so-called Christian churches. Says the *Boston Herald* Jan., 9, under the head of "Socialism in the house of God." "The whole of our Protestantism has the taint of an individualism, which has expressed itself in the cruel and godless distinctions of class, and these distinctions have poisoned the atmosphere in our places of worship." "Not one set of people are to blame for this state of things, but all sorts are responsible, and one of the best fruits of the present social discontent in industrial life will be secured if the churches in their inner life can realize in truth and freedom what is meant by the brotherhood of man." Alas! Mr. Editor, it is too late for the poison of the asp of mammonism

has entered the bosom of our Cleopatra churches and they are doomed. "For all nations have drunk of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

The editor of the *Herald* in his superficial range of vision, has failed to discover that there is something deeper and grander than "discontent" in the present industrial movement, for there are myriads of God's angels employed, in preparing the "working classes" so-called for this second coming of the Christ-principles, of socialism, communism, spiritualism, righteousness and all other "isms" for which Jesus gave his life in the first century.

What the world needs, and is going to have, is a Church without hypocrisy and a State without tyranny, a people without wars and bloodshed and a planet redeemed from sin and disease. Many people may say "Oh! well we know the millennium is coming a million years hence," but pause and reflect, the time when "old things" are passing away and "all things" becoming new, is right here for we are daily witnesses of the same, and the beginning of the end of the worldliness and the selfishness of the present condition of society may not be as far off as many imagine, "My spirit shall not always strive with man" and there are many startling events which the nineteenth century will disclose to open the eyes of the blind and compel that attention to the necessity for individual and social reformation which the times demand.

We close this article with the relation of a vision. "And I looked, and be-

hold! a vision of the world was before me, every nation and people were rapidly being resolved into three classes with banners. The first came marching with a banner the color of which was black, with red fringe, and letters. On this banner was written as follows! "Great is the God of Mammon, the Creator of Monopoly and organized wealth." In the center was a red skull and cross bones surrounded with the words "Legal piracy and plunder in the name of Law and Order, Babylon the Great." These people were dressed in black wearing black masks. And I heard a voice, saying, "This is the banner under which march all those who believe in the divine right of Kings, the sanctity of Popes and the rights of property, the conservators of society, Church and State, worshippers of Babylon the Great.

And I looked, and behold! the second class marched with a red banner trimmed with black fringe and letters. On this banner was written "Great is the God of War and Vengeance, Anarchy and destruction of human Law and Government." In the center was a red torch and bomb surrounded with these words: "The torch and bomb are legitimate agents in warring upon organized wealth." "The Law protects the rich and oppresses the poor." These people were dressed in red and wore red masks. And again I heard a voice saying: "Under this banner march all those who smarting from a sense of wrong and injustice organize to destroy the present fabric of society and government, the destroyers.

And I looked again, and behold! the third class marched with a white banner trimmed with golden fringe and golden letters. And I heard a chorus of angel voices singing, "Behold! we bring you

good tidings of great joy, the annunciation of the second coming of the principle Christ, and beginning of the millennial era, the New Jerusalem descending out of Heaven adorned as a bride for her husband." On this banner was written: "Behold! what saith the God of peace and righteousness! proclaim the Social Republics and the United States of the World." In the center of this banner was a golden cross and crown with the words "No Cross, no Crown." Surrounding these emblems and words was written: "The Divine Community of the Sons and Daughters of God." "Socialism and spiritualism, are the two witnesses against Great Babylon the modern Church and State." These people were dressed in white and their uncovered faces shone like the sun and their peace and happiness was supreme. And once again I heard a voice saying; "Under this banner march the lovers of peace, justice and fraternity. The Builders."

"And the great city was divided into three parts, and the cities of the nations fell! and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath." Rev. xvi., 19.

*Cambridgeport, Mass.*

#### MEETING.

JOHN G. WHITTIER.

THE breath of a diviner air  
Blows down the answer of a prayer,  
And all our sorrow, pain, and doubt  
A great compassion clasps about,  
And law and goodness, love and force,  
Are wedded fast beyond divorce.  
Then duty leaves to love its task,  
The beggar Self forgets to ask;  
With smile of trust and folded hands

The passive soul in waiting stands  
To feel, as flowers, the sun and dew,  
The One true Life its own renew.

So, to the calmly gathered thought  
The innermost of truth is taught,  
The mystery dimly understood,  
That love of God is love of good,  
And chiefly, its divinest trace  
In Him of Nazareth's holy face;  
That to be saved is only this—  
Salvation from our selfishness,  
From more than elemental fire,  
The soul's unsanctified desire,  
From sin itself, and not the pain  
That warns us of its chafing chain;  
That worship's deeper meaning lies  
In mercy, and not sacrifice,  
Not proud humilities of sense  
But love's unforced obedience;  
That Book and Church and Day are given  
For man, not God—for earth, not heaven,  
The blessed means to holiest ends,  
Not masters, but benignant friends;  
That the dear Christ dwells not afar,  
The king of some remoter star,  
But flames o'er all the thronging host  
The baptism of the Holy Ghost;  
Heart answers heart, in one desire  
The blending lines of prayer aspire;  
"When in my name, meet two or three,"  
Our Lord hath said, "I there will be!"

*Selected.*

*Legal Decisions of Common Law of  
the United States.*

ALFRED, ME., SEPT. 30, 1865.

ELDER OTIS SAWYER,

DEAR FRIEND:—In answer to your suggestions per annexed sheet, I submit the following suggestions and replies.

The duty of protecting the property of every individual, by just Laws promptly, and impartially administered is one of the strongest and most interesting obligations on the part of government, and in discharge of this obligation, it is bound, and will assist the rightful owner

of property, in the recovery of the possession of it whenever unjustly withheld.

A Trustee or Agent entrusted with general powers, must exercise a sound discretion, act in good faith, within the scope of his powers, he has all the implied powers necessary to complete the business in the scope of his employment.

It is a general rule that when an Agent or Trustee is duly constituted, and *names* the principal for whom he acts, and *contracts in his name*, the Principal is responsible and not the Agent. But the Agent must not exceed his powers.

This rule, Chancellor Kent says, pervades every system of jurisprudence, and stands on strong foundations!

If a Trustee, or general Agent does what he is authorized to do and *something more*, it will be *good so far as he was authorized to go and the excess only will be void*.

When the Trustee, or Agent exceeds his powers, and purchases in his *own name without disclosing for whom he acts*, his principal will still be liable, provided the property so purchased comes to their hands and use.

Persons dealing with an Agent, or Trustee are bound to enquire and know how far such Agent is authorized, and that their contracts are *within* the scope and limits of the power conferred on him.

All Trustees deriving their powers from courts or appointment of *individuals* or *Communities*, are subject to *well defined* rules of law and equity.

The Trustees cannot reap benefit from the use of the Trust fund or property! He cannot act for his own benefit in any contract, purchase or sale, as to the *subject of the trust*.

He cannot take upon himself an incompatible duty. He cannot have an adverse interest and employment, for this would expose his judiciary trust to abuse and fraud.

These principles are especially applied to your Deacons and Trustees, whose time and services belong to the Society.

Real estate as well as personal, purchased with the trust fund or property, and conveyed to the Trustees still belongs to the owners of the fund, or property with which such purchase is made.

Agents and Trustees are bound to render an account, at any time on demand of those for whom they act.

It was settled some forty years ago in this state (Maine) by the highest judicial authority, and upon principles of common law, equally applicable here, and in every other state, that the "*Covenant* by which the members of the Society or Societies of Shakers are bound, to each other, is a valid instrument, obligatory on all who voluntarily enter into it."

That the Covenant requires the surrender of all the property, and commands the entire services of persons admitted to membership.

Not only the *property* but the individuality of the member, is to a certain extent, yielded up to the Community of Interests, and he has henceforth no power to contract for himself or the Community, except within the rules prescribed in the Covenant and by the authorities of the Society. When he transcends these bounds, his acts are a nullity and impose no liability on the Society.

Ans. to Interrogations.

Ques. 1. What is the legal, and most proper course to adopt provided an individual appointed as Trustee or Agent violates his covenantal obligations, and refuses to be accountable to the authorities specified in our Covenant or Constitution, who are the Ministry and Elders, and for sundry violations of known duties, it is believed that said Trustee is embezzling the property of the family or Society in which, and for which he is acting as Trustee or Agent?

Ans. The appointing power, the Ministry and Elders may remove the defaulting Trustee or Agent, give him notice of the removal and appoint his successor.

Ques. 2. Suppose he claims to have taken the responsibility to step one side of the established rules of the Society, in which he is acting as Trustee or business Agent, which forbids hiring money, involving the family in debt, or in any way making the family responsible for money received and he hires money on his own name, and by speculation with funds thus received, earns one thousand dollars, more or less, and claims that as his own private property, what claim has the Society upon money or other property thus earned?

Ques. 3. If money so obtained is vested in neat stock, lumber or real estate, what course should be taken by the Society, to take the possession of said property?

Ques. 4. If the Society has good reason to suppose that an individual Trustee has money or investments in Government or Company stocks, which are deposited in banks' safes,—How can legal possession be taken of them?

Ques. 5. If there is good reason for believing that said Trustee has money,

notes, bonds or other securities concealed on his person, what right has the executive authorities of the Society, to compel such individual to make presentation of property to them?

Ques. 6. Supposing a Trustee holds notes, bonds or title to real or personal estate, or personal property of any kind which he has received in his own name, no reference being made in those deeds, bonds, notes, &c, of his Trusteeship or Agency for or in behalf of the Society, or family in which he claims to be a member, how does this effect or impair the right to claim and hold all such property?

Ans. to 2, 3, 4, 5 and 6.

If the Trustees or Agent has neat stock, lumber, or any specific article of personal property, Bank Bills, stock or notes of hand, in his own name, it is still the property of the Society and duty and right of the Ministry and Elders and successors of such defaulting Trustee, to take and reduce to their possession such property, wherever they may find it. If it be in custody of any corporation, Bank or other persons. Give them notice of your claim to it, demand it, of such Bank, or third person.

If you obtain possession of notes of hand though payable to such Trustee, you can collect them for the Society. If the promiser is known, you may notify him, that the note given such Trustee is the property of the Society, and then collect the amount of it. If any person, stranger, member or removed Trustee is embezzling removing or destroying property, papers, title deeds, or anything else or secreting them about his person, the authorities of the Society may, without process of law, detain and take from him such property, using such force as

may be necessary after demand to possess themselves of the property, no more.

Or if it be deemed safe to delay, they may make complaint to a magistrate, and have an officer obtain the property so embezzled.

I have no doubt, conveyances of real estate by deed to a Trustee by name only, ensues to the benefit of the Society and the authorities may enter upon such real estate and treat it as stolen property, of the Society, and a court of equity will order the conveyance by the removed Trustee.

Every trade made by a Trustee though in his own name, is for the benefit of the Society. He cannot hold the profits of any trade, as his own. The authorities may take such property wherever they may find it, or money if within their reach.

Taking bills of sale and conveyances to himself, does not at all impair the right of the Society authorities for whom he is bound to act, to take actual possession of all such property.

Your authorities may take possession of all property attempted to be kept from them, as they find it.

If in possession of third persons who refuse to deliver it up, an action at law may be maintained for it, or the value, as the case may be. If the defaulting Trustee, on demand of the Ministry and Elders, to whom he is required to account, refuse and they suspect he has funds, personal or real in his own name, or intrusted to other persons, belonging to the Society, they can, by bill for discovery, have him ordered to disclose under oath every transaction he has entered into and what funds, and estate he may have, where it is, and demand that he deliver or convey as the case may re-

quire. This is the remedy where you do not know the extent of the misappropriation or cannot get hold of the property, papers or stock, &c.

Every person who transacts business for your Society, is known to act not for himself but for the Community. All men dealing with him are bound, especially in an important affair, to know that he is authorized, and the extent of that authority.

As your regulations do not authorize hiring money, the Trustee could not bind the Society. If you have been accustomed to borrow money through a Trustee or any member of a certain individual, and the authorities paid it, that might give the implied authority, for the same individual to loan again and collect of the Society. Paying that individual would not authorize other persons, to whom you had not paid, to collect of you loans to the same, or any other Trustee.

Ques. 7. If the violations of Covenantal obligations of such individuals, are such as to convince the leading authorities of the Society that he has forfeited his right of membership and said individual refuses compliance with Society rules and Covenantal requirements and still persists in holding a place, and right of membership, then what course are the Society to take to accomplish his ejection from the Community?

Ans. When a Trustee is not only removed from his Trusteeship, but for misconduct and violation of his Covenantal obligations, is removed from membership, according to your rules, after notice, and reasonable time to leave, he has no more right than a stranger and becomes a trespasser by remaining or re-entering and may be treated as such, by process of law.

Ques. 8. If such individual has run in debt, contrary to the established rules and laws of the Society, after a declaration and caution to the public against trusting members, or professed members of the Shaker Community, has at any time been made patent to the world, through the medium of the leading public journals in the state, what obligations are the Society under to pay any such demands, supposing the Society may have, at any previous times for the honor of the Society and to secure individuals met some such improperly contracted debts?

Ans. This is substantially answered. Such payments would be considered as secrecy and create no implied promise to pay other individuals nor that one again, after notice.

When the Trustee trades outside of his authority, you may elect to be bound or not. If you receive the goods you would be obliged to pay; not otherwise.

When a Trustee retires, and you do not apprehend an escape or loss of property, an application to a court of equity for a full account would be preferable to the summary modes above suggested.

Yours very truly,

IRA T. DREW.

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### BIBLE SCHOOLS. NO. 2.

DR. CARL.

IN continuation of the article we had in the October number of THE MANIFESTO on Bible Schools we add. The pupils will fail to appreciate and value the beauty of a Christ life unless they see it manifested by their Christian leaders and those with whom they may mingle. In order that we may draw others into



the Gospel Christ life we must first be drawn ourselves and then walk very closely to him, for Jesus says, "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you." These grand and glorious teachings of the Bible are Spiritual truths and that must be Spiritually understood and if the Holy Spirit dwell not in us how shall we be able to teach them aright. If our hearts are purified and we are truly made free because we know the truth then we can teach it to others.

Again the teacher must be regarded as an instructor who should be throughout acquainted with the history, geography and ancient customs concerning the lesson and deeply conscious of the various duties taught in it and as much as possible be able to clearly communicate his knowledge and personally bring the truth to each pupil individually under his care. Much attention should be paid in questioning, which should not always be so simple as to call forth no mental effort neither should it be so difficult as to be impossible for the scholar to comprehend the principal object of the question, but to gradually lead the pupil to think for himself and to express his thoughts clearly. Teach your pupils how to study—assisting such at times will encourage them to investigate during the week. They should be made to feel that the Bible is the word of eternal life, the true source of comfort and strength to all who believe its precious Gospel promises.

Long and tiresome exhortations are unnecessary to bring the child to the gospel truths. Careful, prayerful instruction will more frequently produce impressions that are lasting. Again we should endeavor to become familiar with

the character and circumstances of those whom we are to instruct. Watch their actions, win their confidence, sympathize with them in their trials, share their joys, be a sincere friend as a brother or sister to each one. Remember them in your prayers. Do not become discouraged because you cannot see the result of your labor now:—"Be ye steadfast, immovable; abounding in the work of the Lord, for of such as ye know that your labor is not in vain in the sight of the Lord." Therefore let us make the Bible Schools in every family an earnest life-long work for truly the imprint made on their lives by our words and actions will not be erased during the time of eternity. It thus becomes us to devote nothing short of our noblest energies to building up the most holy faith the Gospel truths with those who are in our care.

*Mt. Lebanon, N. Y.*

## THE GOD OF THE JEWS.

CHANCY DIBBLE.

THE Lord was never known as a God of war until about the time Aaron made the golden calf. From that time Israel turned away as Moses declared when he threw down the tables of the law and broke them in pieces. Repeated efforts were made to reclaim the Israelites from their idolatrous, avaricious disposition, yet in their hearts they turned to Egypt's fashions. In imitation of the heathens they believed that God was delighted with bloody sacrifices of savory meats and odors of incense and that these were a propitiation for sin. They thought that they were God's people for whom He had a partial affection to the exclusion of all others, and that He command-

ed them to exterminate the natives of the country and possess their land. Thus at a glance we see the Jewish idea of God and his attributes. That He in person led the armies of Israel to battle requiring them to slay men, women and children. This feature can only be appreciated by such as uphold the principle of war and conquest.

We might excuse the barbarity of that superstitious age, for in their ignorance it was impossible for them to conceive of God in his true character. Those records are a remnant of Jewish history only a portion of which is to be depended on because mingled with heathen traditions. There were false prophets and true ones, the latter they persecuted. The Prophet Samuel, chap. x. and xix., reproaches them saying, "Ye have rejected your God who brought you out of bondage. Ye refuse to obey the true prophets and now desire a king to go before and fight your battles like the heathens around." Saul slew his thousands and David his tens of thousands. They were men of blood that kept back the enemies of the Lord.

How does this compare with David's Psalm, for he says, "The Lord is of tender mercy towards his enemies, his goodness and love endures forever." Here is a surprising contradiction of character. All the prophets sung of his never-ending love and charity, yet his reputation is traduced, his name implicated by the charge of directing the murderous doings of the Israelites.

The truth was as Isaiah declared, lix., 7, "They trust in vanity and speak lies. They conceive mischief and bring forth iniquity. Their feet run to evil and they make haste to shed innocent blood."

*Wateroliet, N. Y.*

## CHEERFULNESS.

BELLE HULLHAUSEN.

THERE is a vast difference between cheerfulness and rude boisterous conduct. One shows a noble, cultivated mind, the other an untrained and unsubdued spirit. Any one who assumes a quiet and dignified cheerfulness is always highly valued in society, for their presence is like sunshine. It refreshes and gladdens the hearts of all with whom they come in contact. "A cheerful temper joined with innocence will make beauty attractive, knowledge delightful and wit good natured."

It may be thought by some persons that in order to be strictly religious they must go around long-faced and melancholy, but that is a great mistake; true religion never called any one to sacrifice cheerfulness of spirit; there have been some of the most mirthful and cheerful people who have been very religious and spiritual; but they knew when to use their mirth, and also when to lay it aside. The Bible tells us, that David king of the Israelites danced before the Ark of the Lord with all his might, and when reproached and scorned by Michal the daughter of Saul, he said, "I will yet be more vile than thus, and will be more base in mine own sight." Meaning that he would yet be more joyful in the praise of the Lord, regardless of what the natural man or woman might say of him.

Whenever we feel most inclined to be melancholy, and look on the dark side of life, then is the time for us to strive the hardest to be cheerful, instead of finding fault with everybody and everything. Robert West has truly worded it, that "Nothing is easier than fault-finding.

no self-denial, no brains, no character are required to set up the grumbling business; but those who are moved by a genuine desire to do good, have little time for murmuring or complaint."

It shall be my daily endeavor to cultivate a cheerful disposition and always manifest the fear of God in my deportment.

*Mt. Lebanon, N. Y.*

### BENEVOLENCE.

MABEL E. LANE.

*"It is more blessed to give than to receive."*

FEW realize the import of this beautiful saying of the good Master. It is lightly passed over by the majority who profess to follow him, because human nature is selfish; and each one seeks his gain, regardless of his neighbor's comfort and happiness deeming it more profitable—if not more blessed—to receive than to give. A selfish disposition knows not the sweet peace and contentment that flows from true benevolence. Have we not all sometimes felt the joy of giving, or ministering to the needs of others? We feel happier in distributing blessings, than in storing up for ourselves earthly treasures; and even when we make little sacrifices in the every day duties of life for the comfort of our brother or sister, it imparts to us greater pleasure than if we lived for self alone. There are some who are constantly hoarding up treasures, and only thinking and caring for their earthly wants without a thought for the future or for their spiritual needs; such are not laying up treasures in heaven. To live to do good should be the end and aim of our existence; if we would be

happy and realize the true blessings of living we must subdue selfishness, and strive to possess the spirit that actuated the lowly Jesus, who went about continually doing good.

*Mt. Lebanon, N. Y.*

[WRITTEN FOR THE MANIFESTO.]

### COMMUNION.

FRED. I. STEBBINS.

How sweet the thought,  
So oft before expressed,  
That though we're far  
From those we love the best;

There is a bond,  
By blest communion wrought,  
That brings us joy  
And sweet consoling thought.

When far apart,  
Our bodies take their way,  
Our spirits fain  
With kindred souls would stay.

And when away,  
'Mid scenes though new and strange,  
The true heart turns  
To fields it once did range,

And meeting there,  
Congenial spirits blend,  
Receive and give  
The blessings of a friend;

Joy and rejoice  
That soul can come to soul,  
Harmonious blend,  
And purest bliss control;

The while the sweet  
Pure ministry of love  
Baptizes each  
With glory from above!

Hail! blessed boon,  
To seeking mortals given  
Communion sweet,  
Hail, Harbinger of Heaven!  
—North East Pa.

THE charity we extend to another in the hour of weakness, will return at the time we most need.—H. A. J.

## THE MANIFESTO.

### DECEMBER, 1888.

#### OFFICE OF PUBLICATION.

THE MANIFESTO is published on the first of each month, at Shaker Village, Mer. Co., N. H. All articles for publication should be addressed to HENRY C. BLINK, and all letters on financial business to A. Y. COCHRAN.

#### TERMS.

One copy per year, postage paid,	.75
" " six months, " "	.40
Send for specimen copy, free.	

### Editorial.

#### PASSED AWAY.

WITH this present number the twelve months of 1888 will have passed away. Months of vital interest to every active worker in the cause of righteousness and peace. To us, they can return no more; and, indeed, we have no occasion to wish their return, as all our deeds of loving faithfulness will bring their commensurate reward; while on the other hand, if we have an accumulation of broken promises or neglected duties we must undoubtedly suffer a corresponding penalty.

All along through these varied seasons we have not been left to toil alone, nor have we been left to mourn over the unfruitfulness of the Christian life. God's goodness has been to us a never-failing fountain, "a well of waters springing up unto everlasting life." Bounteous gifts from the hands

of a Heavenly Father and Mother have been conferred upon us for encouragement and for distribution among those less favored with these divine blessings.

In many, very many things we have great reason for rejoicing, while in others, as might be supposed, we may have some cause for regret. It will, indeed, be a bright, spiritual season, well worthy to be a part of the incoming millennium, when we can count the full year of twelve months, in which there is no sin, no sorrow or even a "shadow of turning." Whatever may have crossed our path in these twelve months, bearing in the least, a relation to these conditions of mind and manner, we still may rejoice in all the battles that have been fought, in all the victories achieved, and that we are yet able to make renewed determinations to march on toward the Holy City.

In this we have the daily lesson as it is brought before the Christian mind, and into which he should throw all the zeal and patient persistence of an unreserved interest. The gospel testimony requires all this of everyone who names the name of Christ.

In this way we accept the opportunity to diffuse spiritual life and light, by which much good may be accomplished.

I trust that we may review with much pleasure, the work through which we, so recently, have passed, and take courage in the assurance that many evils have been overcome, many enemies of the cross slain, and many false spirits cast out. Such a gospel work as this may entitle us to a

share in the promises, by which we may receive a new name and a beautiful home in the City of our God.

When the mind of the Revelator was illuminated to see that most lovely abode, the New Jerusalem, as it came down from God, out of heaven, he saw in the fulness of its glory, the heavenly reward which was promised to those who had obtained a victory over the elements of the world. It was the city of the living God, the abode of the meek, the merciful and the pure in heart.

We trust that in this review of the year so soon to close, our readers may be able to find their own case so clearly illustrated that there need be no hesitancy in accepting it. Add or diminish as may be required to suit the emergency but do not fail to find time before the thirty-first day of December, to establish in the heart, a determination to love God and to work righteousness during the year 1889. Write out a list of moral obligations and then have the force of character to make them practical. Go farther, —enter the spiritual realm and “Seek first the Kingdom of God and its righteousness.” “Deny thyself of all ungodliness and every worldly lust.”

There need be no fear in accepting these few lessons in self-denial as in or out of the church, they may have a very salutary influence upon the mind.

#### CONTENTMENT.

A HAPPY lot forever mine,  
Impossible to e'er repine,  
The best must give content:  
The beauty of the life divine  
In countenance doth ever shine,  
And none its good repent.—M. W.

## Sanitary.

[STAINBACK WILSON, M. D., ATLANTA, GA.]

### SALT AS A MEDICINE.

WE are very apt to seek some far fetched cure for our bodily ailments, and to overlook the simpler remedies, quite as effective it may be, which are to be found even in the humblest household.

Common salt is one of the specifics for various diseases, which many lose the benefit of because they are not aware of its value.

For sore or inflamed eyes, wash them in a weak solution of salt and warm water. This is also useful to remove the inflammation caused by extraneous substances in the eye.

For sore throat and a hacking cough, take one salt-spoonful of salt, two tea-spoonfuls of vinegar, to half a goblet of cold water (iced-water preferable;) sip this frequently and relief will be felt at once. This same preparation will remove nausea, and settle the weakest stomach. It is also be eficial in attacks of colic.

Nothing is more useful in sickness than a small flannel bag filled with salt. For toothache, colic, or diseases requiring warm applications, it is invaluable, as it retains its heat a long time; and it is greatly to be preferred to hot, wet emollients, which soon get cold and uncomfortable. The bag and all can be put on a tin pan and warmed in the oven; but it is better to rip a small hole in the bag, and empty the salt out into the pan to heat. After it is hot it can be put back with a large spoon, and the hole sewed up in a moment.

We have recommended this to several of our friends while they were suffering severe pain, and we have had the satisfaction of knowing that they experienced almost immediate relief from it. We knew it prescribed years ago for a case of severe colic. The effect was magical; and ever since the salt-bag has held an honored place in our domestic pharmacy.

A mixture of ice and salt, in proportion of one to one-half, applied to the head frequently gives instant relief from acute headache. It should be tied up in a small linen cloth,

like a pad, and held as near as possible to the seat of the pain.

A tea-spoonful of salt, dissolved in water, and taken every hour or two, beginning six or eight hours before a chill, will often prevent it, in intermittent, or what is known as "chills and fever."

I once succeeded with this simple remedy in an obstinate case, where quinine, arsenic, and all the ordinary means had failed.  
—*Woman's Work.*

#### PRECAUTIONS AGAINST DISEASE.

NEVER enter a sick room in a state of perspiration, as the minute you become cold your pores absorb. Do not approach contagious diseases with an empty stomach, nor sit between the sick person and the fire, as the draft from the chimney leads the contagious influences in that direction. Always let the current of air be from you to the couch of the sick, not from the couch to you.

The air of the sick chamber should be kept so fresh that there will be no perceptible difference upon coming into it from the outer air.—*Catholic.*

#### TWO POPULAR DELUSIONS.

AMONG the beliefs prevalent with the laity these two stand prominently forward—that fish is a brain food of great value, and an exceedingly good diet for invalids, and that ice is always pure, no matter how filthy the water from which it was formed. Nor is it at all certain but that the profession has held, at different times, these same sadly erroneous beliefs; indeed, it is feared that some even yet cling to the fish as an article of diet especially created for the sick room. The truth is that fish, as a brain food is worth no more, nor as much, as many other foods, and, as an article of diet for sick rooms, in the majority of cases, is absolutely injurious. Relapses have been caused frequently by fish when given after fevers and nervous complaints. Loss of weight followed a fish diet, and very promptly. It should be stricken from the diet card for the sick rooms. To convince the average man that ice is or can be filthy is a hard task. But it can be done, and the

people should be taught that ice may be as unfit for use as water, and for the same reason, that freezing does not remove all impurities, nor kill disease germs. It is true that some of the frozen matter is eliminated in congelation, but not all. The fact should be proclaimed that ice from stagnant pools or water that contains refuse of any kind, is not fit for use, that it may breed disease and death.—*Health and Home.*

[Contributed by Wm. L. Lincoln.]

#### FALSE COUNSELORS.

Those who mind the things of men rather than the things of God—those who would have us to put self-crucifixion far from us—those who would have us to pity ourselves—are stumbling-blocks unto us. They were to Christ. Even though they come to us and speak to us as apostles of Christ, our only safety is to do as Christ did, instantly and peremptorily and finally order them to get behind us. "Whosoever shall save his life shall lose it: whosoever shall lose his life for Christ's sake shall save it." Make no mistake herein. Be not deceived. Self-pity is a snare, no matter who suggests and urges it upon you.

Self-denial, cross-bearing, and following Christ even unto Calvary, are the only securities that we shall come after Him unto heaven at last. Every other suggestion comes from the devil or from one of his messengers.—*Words of Faith.*

WE learn, through *The Christian Union*, that a case has just been decided by the Supreme Court of Kansas bearing on the extent of the rights of church members. The suit was brought by Jacob T. Hackney, of Winfield, against the trustees of the Christian Church of that city, to enjoin them from playing an organ in the church during the service. It was claimed on behalf of Mr. Hackney that at the time the church organization was perfected there was no organ or other instrument of music permitted to be used by the congregation in its worship, and that this was never permitted until after an



organ had been forced into the church; that he believes that the introduction and use of the organ in the worship of the congregation is contrary to the Word of God, and sinful, and that he and about forty others of the congregation have always been conscientiously opposed to the introduction of an organ in their worship; that in February, 1888, J. M. Vawter was employed by the congregation as a preacher, and that at the very first opening of divine service held by him an organ was swung into position, an organist took her place, and the exercises were opened by instrumental music: this against the wishes and protests of Hackney and other members of the congregation. The opinion was written by Justice Johnson, who holds that the church cannot legally keep an organ.

#### AN EXCELLENT LESSON.

To rely upon witnesses, where truth and justice are at stake, is like investing your money in a lottery, where there are nine blanks to one prize. You must remember that there are "two sides to a story," and notwithstanding you may be able to prove by your witness what is *true*, still your *opponent* may, to your sad disappointment, find it an easy task to prove by his witness that which is false. A dozen lines in writing are worth more as evidence, even though there should not be a single grammatical sentence from beginning to end, than a whole regiment of *forgetful* and prejudiced witnesses. —*Preston's Manual.*

[The following was received from a friend who resides in London Eng. Ed.]

#### THE CHRISTIAN KINGDOM SOCIETY.

At a time of so much angry feeling, selfishness and self-seeking, we desire to bring together earnest people of all classes, who wish to set the promotion of God's Kingdom of righteousness, peace, and love, above all selfish considerations of party, sect, or personal convenience.

We are not in any sense a sect: we do not enter into theological discussions, or hold religious services, or interfere in any way with

the work of the Churches. We are an Ethical Society founded on a Christian basis, and having for its only condition of membership "an endeavor, in all things, to render faithful obedience to the spirit of Christ."

We are a LEAGUE OF JUSTICE AND LOVE, inspired by a longing for higher spiritual life; we hope to become a UNIVERSAL BROTHERHOOD—conscious children of one Father, and servants of one Master who was willing to become Servant of all.

680 men and women have joined the Society since its formation in March, 1886, all of whom have come in without argument or discussion, attracted solely by the soundness and simplicity of its one rule.

We believe that 10,000 earnest people, with their hearts firmly fixed upon righteousness, working quietly and patiently in their various circles, and availing themselves of all opportunities of promoting human righteousness and human happiness, would soon work a moral reformation in the land.

Should the Society take root in other countries, it might serve as a connecting link between nations, as well as between Societies and Churches, and thus be the means of fostering healthier and kindlier feelings among people of all kindreds, nations, and tongues.

While affording many opportunities to our members for co-operating with each other, we allow to all the fullest freedom, so long as they use not their liberty unworthily, but as servants of Christ. All that is done among us is done spontaneously, and without persuasion.

The Society is called "THE CHRISTIAN KINGDOM SOCIETY." The name "Kingdom" is used because it suggests the idea of "obedience to law," rather than that of "uniformity of opinion," and because it was the term almost invariably used by Christ, whose mission was to establish God's Kingdom of heaven upon earth.

We make no additional demands on the time or energy of those who are already working in the Kingdom of God, but the fact of such workers accepting membership among us will strengthen the hands, rejoice the hearts and revive the spirits of many.

Membership of the Society does not in any way increase our responsibility or the claims

of Christian brotherhood, but it tends to force them in upon our attention, and it is hoped it will enable us by mutual encouragement, suggestion, and assistance to discharge them better.

Our organization is simple, but hitherto it has worked well. We have no public meetings or lecturers: we rely upon the individual efforts of all our members. We hope, therefore, that those who hear of the Society will pass on the message to friends and acquaintance, and do what they can to influence others in daily life.

We make no personal appeal for funds, but all contributions will be thankfully received by the Treasurer, Mr. Edmund Waller, Harrow Road Branch of London and County Bank, and all receipts are signed by Treasurer and Secretary.

Should you feel in sympathy with us, we hope you will not hesitate to communicate with the Secretary, or with some member of the Committee. What the age needs most of all is not more light, or more lecturers, but more resoluteness in our efforts to be loyal to the light and knowledge we possess.

Leaflets will be forwarded to any who desire fuller information.

ALEX. H. SMITH, M. A.,  
*Secretary.*

20 St. Bride Street, E. C.  
*London, Eng.*

[Contributed by D. C. B.]  
THE JACKAL AND LION.

A JACKAL met a hunter in the forest and at once began to pour out such vials of wrath against the Lion, that the hunter was amazed.

"Why," exclaimed the Jackal, "the Lion is a liar, thief, robber and ghoul, and is not worthy of the friendship of a Pole-cat."

"Did he ever abuse you?" "Oh no." "Ever injure you?" "No." "Then whence this malignity?"

"Well—ah, well, I can't get over it that he was born a lordly Lion, and I a miserable Jackal."

MORAL.—That's the key-note to nine tenths of the slanders this earth is cursed with.—*Selected.*

#### THE VALUE OF KIND WORDS.

THEY never blister the tongue or lips, and we have never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they will accomplish much. They help one's own good nature and good-will. Soft words soften our own soul. Angry words are put to the flame of wrath and make it blaze more fiercely. Kind words make other people good-natured. Cold words freeze people, hot words scorch them, bitter words make them bitter, and wrathful words make them wrathful. There is such a rush of all other kinds of words in our day, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and silly words, and empty words, and hasty words, and spiteful words, and profane words, and boisterous words, and warlike words. Kind words, also produce their own image on men's souls. They soothe and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not begun to use kind words in such abundance as they ought to be used. There are peevish and fretful words, cross words and complaining words, and there are soothing and peaceful words, grateful and reviving words, encouraging words.—*Pascal.*

#### A CURIOUS FACT.

'Tis a curious fact as ever was known  
In human nature; but often shown

Alike in castle and cottage;  
That pride, like pigs of a certain breed  
Will manage to live and thrive on feed

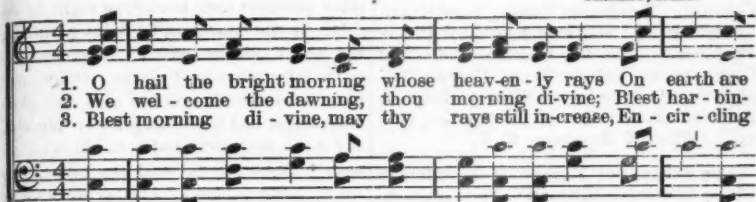
As poor as a pauper's pottage.  
Of all the notable things on earth,  
The queerest one is pride of birth.

Because you flourish in worldly affairs,  
Don't be haughty and put on airs


With insolent pride of station.  
Don't be proud and turn up your nose  
At poorer people in plainer clothes;  
But learn for the sake of your mind's repose,  
That wealth's a bubble that comes and goes,  
And that all proud flesh wherever it grows  
Is subject to fluctuation.—*Selected.*

## PILLAR OF FIRE.

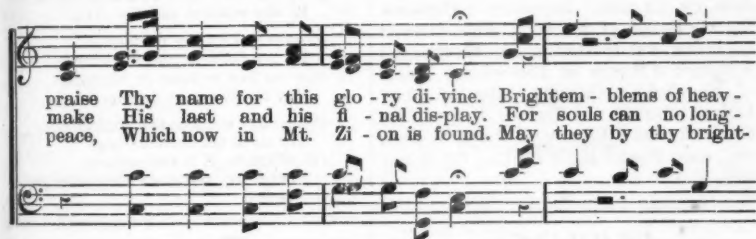
SHIRLEY, MASS.



1. O hail the bright morning whose heav-en-ly rays On earth are  
 2. We wel - come the dawning, thou morning di-vine; Blest har - bin-  
 3. Blest morning di - vine, may thy rays still in-crease, En - cir - cling



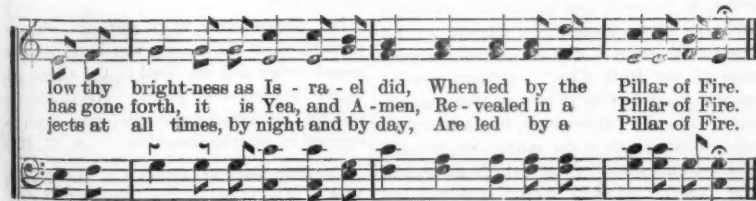
be - gin-ning to shine. In' songs of thanks-giv-ing O God, we will  
 ger of that great day When God will of mer-cy and right-eous-ness  
 the u - ni - verse round, Till na - tions shall bow to that scep - tre of



praise Thy name for this glo - ry di-vine. Brightem - blems of heav -  
 make His last and his fi - nal dis-play. For souls can no long -  
 peace, Which now in Mt. Zi - on is found. May they by thy bright-



en, O let thy pure beams Our souls with new vig - or in-spire, To fol -  
 er in darkness re - main, Con - cern-ing what He doth re-quire; His word  
 ness begin to dis - cern The king - dom of Christ, the Messiah, When sub-



low thy bright-ness as Is - ra - el did, When led by the Pillar of Fire.  
 has gone forth, it is Yea, and A - men, Re - vealed in a Pillar of Fire.  
 jects at all times, by night and by day, Are led by a Pillar of Fire.

## Books and Papers.

HALL'S JOURNAL OF HEALTH. November Contents. Turning the Tables; Good Health by right living; Magnetic Hygiene; Divine Providence; The Oil Glands; A Case of Clairvoyance; Yellow Fever Germs; Sulphur for Medicine uses; What is Disease; Artificial Butter; Cramps in the Leg, etc., etc. Office 206 Broadway, N. Y.

THE SEPARATED NATION, is book No. 19 of the Anti-Infidel Library. Pub. by H. L. Hastings, Boston, Mass. This little work of 224 pages, is a very interesting History of the Jewish Nation. "In surveying this imperishable nation, which like the burning bush on Horeb seems to flourish amid the devouring flames, we may notice several marked peculiarities which distinguish the Jews from all other people."

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. November. Contents. Notable People of the Day; Importance of Educating Public Opinion on Phrenology; A Budget of Papers on Phrenology; Value of Knowledge; Catarrh; Effects of Over-Eating; Hygiene in Typhoid Fever; The Sitz Bath; Child Culture; Notes in Science, etc., etc. Fowler and Wells Co., 775 Broadway, N. Y.

### THE ARAB LEGEND.

THERE is a quaint Arabian legend which tells of the pilgrimage to Mecca of two devout followers of the Prophet. Abouk journeyed on foot; Selim was mounted on a camel. At night-fall both the pilgrims had reached a spring of water in the desert, where grew a few palm trees. They prepared to spend the night together. "It is a long and tedious journey," said Abouk. "On the contrary, it is short and pleasant," answered Selim; "I was cheered by a mirage on the horizon, wherein I saw the spires and temples of the Holy City." "There was no mirage, no Holy City to be seen!" angrily declared Abouk; "there were, instead, legions of venomous ants in the sand, that bit and poisoned my flesh." "Not a single ant was on the desert," rejoined Selim. The two pil-

grims were quarreling fiercely, when a good priest, also journeying toward Mecca, came up. He listened to them patiently. "Peace, my brethren," he said, at last; "let us leave these questions until to-morrow night to decide. In the meantime, let Selim go on foot, and Abouk ride the camel." They consented to this exchange of places. On the next night it was Abouk who had seen the glorious visions, and found the journey pleasant, and it was Selim who had been bitten by the ants. "My brothers," said the priest, "we are all going to Mecca, whether we walk or ride; but Selim can not see what Abouk sees unless he stands where Abouk stands. It is well to change places occasionally."—*Argonaut.*

### OUR MODEL.

WE are the clay, and thou our potter.  
Mold us, Father, to thy will:  
Shape us by thine own true pattern,  
By thy wisdom and thy skill.

Measure us by thy perfection,  
By thy fullness and thy grace;  
May no flaw or stain or blemish  
Mar thy image or de-face.

Round our souls to thy perfection:  
Try us in the furnace heat  
Of affliction, if it strengthens,  
Proves us, makes us more complete.  
*Selected.*

## Deaths.

Eldress Hannah Davis, at West Gloucester, Me., June 14, 1888. Age 68 yrs., 11 mo. and 8 days.

Eldress Hannah was for many years a faithful burden-bearer, in the Society. J. B. V.

Elder Moses Eastwood, at Watervliet, Ohio, Oct. 10, 1888. Age 85 yrs., 6 mo. and 16 days.

Br. Moses came to Watervliet, with his parents, when the Society was established in gospel order, and has lived in the Community for seventy-five years. He has been a faithful, consecrated man, and was much respected by all who knew him. S. W. B.

Caroline Slack at Enfield, N. H. Nov. 4, 1888. Age 71 years, 3 months and 23 days.

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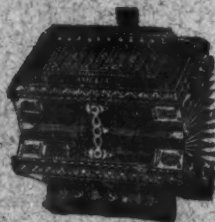
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